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United States BAPTIST

FORMERLY MINISTER

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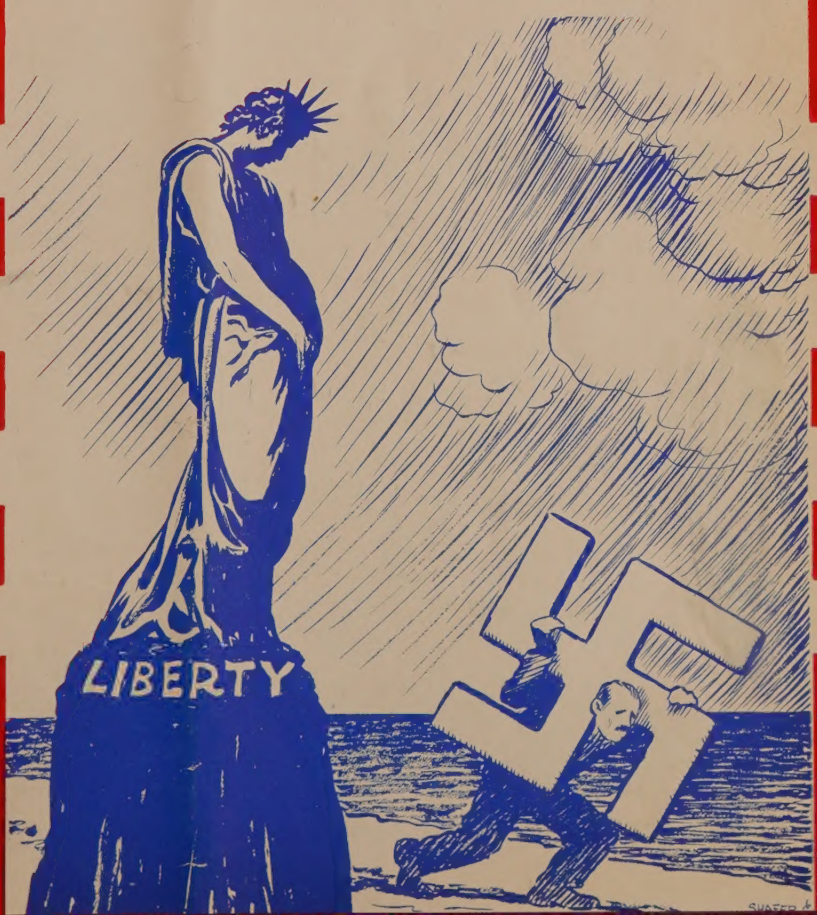

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We are indebted to Dr. W. H. Bowler for introducing us to Mr. Shafer, and we are grateful to Mr. Shafer for agreeing to contribute vital messages through the medium of his famous pen. Mr. Shafer is a consecrated Baptist layman. We know you will follow with great interest his monthly cartoons.

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CHRISTIAN STRATEGY

Remember - - - All Is Yours

By WILLIAM MUELLER

(Read 1, Corinthians 3:21-23)

At the Baptist World Congress held in Berlin in 1934 a large painting on the rear wall of the Conference hall dramatized a threefold centennial. For this painting showed the life-sized figures of three Baptist heroes: William Carey's founder of modern missions, who died in India in 1834; C. H. Spurgeon's immortal preacher, who was born in 1834; and J. G. Oncken's, who founded the first Baptist Church on German soil in 1834. Surely, all is ours!

Under Oncken's picture this legend was written in German, "Jeder Baptist ein Missionar". Witty Americans instantly rendered this as meaning, "Every Baptist a Millionaire", whereas the correct translation would have been, "Every Baptist a Missionary". Yet, in a way, the first translation was also true. For is not every Baptist, every Christian, really a millionaire? Not of course in a material sense, but in a larger, spiritual sense. Have we not all become rich through HIM who for our sakes became poor? Therefore, all is ours, and by right we all ought to be "overflow-Christians", eager to share His grace, His bounty, His life with a needy world.

The Corinthians had, alas, forgotten this truth. By indulging in a sin, so prevalent in our own day, namely of exalting one leader over the other, they had become jealous, contentious, carnal. Divisions were the natural and tragic consequence of their idolatrous worship of men. No wonder then that Paul reminded them, "Therefore let no man glory in men. For all things are yours" . . . Possibly, we too, need to be reminded of this great truth that "all is ours", "whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present or things to come. . . ."

All is yours! What a Magna Charta for joyous cooperative, and Christlike fellowship! What a challenge in a world like ours where successive wars are being fought because some men are determined to grasp by force what they lust to possess, while others are equally determined to hold by force the loot of centuries.

All is yours! All is Ours! First, all spiritual teachers.

Paul is ours, Paul, the dauntless pioneer of faith, the restless missionary, the sturdy theologian, the kindly shepherd of men;

Apollos is ours, — Apollos, the brilliant orator, the man mighty in the Scriptures, yet humbly learning from tentmakers like Aquila and Priscilla;

Cephas, also called Peter, is ours, —Peter, impetuous, eager, exuberant, once like sand, yet gradually becoming like a rock;

These spiritual teachers need not all have graduated from the Univsity. There are choice spirits everywhere, oftimes in hidden places, like old Brother Brenneisen, who became my post-graduate teacher in more ways than one, a plain workingman, yet strong in God.

All circumstances are ours! The world, says Paul. Does he mean the world of flowers, and birds, and flowing streams? Or the world of art and science? Or the world of joys abounding and the world of heart rending agonies? At any rate, the world is ours! And all that is therein: life, death, the present, as well as the days yet unborn. All is ours, and nothing can defeat us. For we are Christ's, and Christ, the Pioneer of Life, is God's. Yes, all is Ours! Halleluja!

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GOD WILL WIN THE WAR

By DAVID T. ERICKSON, Manasquin, N. J.

Ps. 76:10 Surely the wrath of man shall praise thee.

James 1:20 for the wrath of man worketh not the righteousness of God.

I am taking two texts, one from the Old Testament and one from the New. What binds them together is that both of them speak of the same thing, using the same phrase, "the wrath of man." One of them says that that wrath shall praise God; the other that it does not work his righteousness. At first sight they seem to be incompatible but I think that closer inspection will reveal that they are but two aspects of an outlook of which we are in great need in our day and generation.

Our first text: "Surely the wrath of man shall praise thee" is the answer to the question which is weighing heavily upon all our spirits in these days, the question of who will win the war. Will it be the axis partners or the allies? As a matter of fact it will be neither for no one ever wins a war. Some temporary advantages may be wrung by the so-called winner from the so-called loser but these are at most short lived and of doubtful value. If one side **wins,** as we say, it will be merely a temporary truce until the other side has recovered enough to fight again. Take a look at the victory which the Allies won over Germany and Austria in 1918 and you will see that it was not a victory at all but merely a truce, a breathing spell, as the precursor of another and greater effort. But, if neither side wins the war, is there then no winner? I think there is and that it is God who wins. He wins in that every conflagration is a vindication of his moral judgment upon man's failures. Let us look more closely at our first text.

"Surely the wrath of man shall praise thee." In order to get the necessary perspective we must stand far back from the picture which is revealed to us on the battlefields today, such a close view as we have tends to blur the sharp outlines and to make every feature indistinct and confusing. Long, long ago, "The Assyrian came down like the wolf on the fold." And Isaiah looked out upon the gathering tumult and the ominous clouds which presaged that historic coming and said that the Assyrians were God's messengers, the rod of his anger, the staff in whose hand was his indignation. Assyria was going to triumph but it was God who was winning the war. Israel had sinned and God must uphold his moral government. The Assyrians were the fire which was to burn away the dross and leave the pure gold.

Did God Win?

When the Assyrians were through with Israel it didn't look very much as though God had won the war. All that remained of the kingdom founded by Saul and David was a weak little state, Judah. The glory, which folk usually notice: military, political, economic had gone to return no more. They could and should have given their attention to developing their moral and spiritual heritage but instead they chose to play the old game of intrigue, political craft, and alliances. The glory of Judah was their God "but my people have changed their glory for that which doth not profit." They had forsaken Jehovah their God, turning their back to him and not their face and when they called upon him: "Arise and save us" God could not answer their cry. The moral foundations must stand though all else fall. Jeremiah looked out upon the gathering tumult and the ominous clouds, as Isaiah had done before him, and saw a boiling cauldron with its face from the north and this time it was the gathering power of Babylon. And the power of Babylon descended upon them and blotted them out as a people. Years later, a little band of refugees made the weary trek over the desert to try to make a new beginning. God had won another war!

But, didn't Assyria and Babylon **win** these two wars? To be sure, for that brief moment in which they were God's instruments. Try and find them today. As Charles Jefferson has somewhere said, No one buys a ticket to Nineveh today." God had lost that little nation which he had staked out for himself but had vindicated his moral demands and from the little remnant which trekked its way back from the latter captivity came the glory and power of the chosen people. In a few short years, they produced, humanly speaking, John the Baptist, Jesus the Christ, the Twelve and the world missionary Paul. God had won the war. Assyria and Babylon went down in ruin and there was little enough left of the chosen people but that little was enough to turn the world upside down.

Disaster must come upon unrighteousness in a world which has moral foundations and that people which sows the wind shall reap the whirlwind. "Surely the wrath of man shall praise thee." And when this war is over and nothing remains but ghastly memories I think we shall see that it was God and he alone, that won the war. Man's mission may be very simply defined as the building of the kingdom of God upon earth, a world order in which justice shall roll down as waters, and righteousness as a mighty stream. Instead we have sought to build empires, have cared but little for justice and righteousness, have turned our backs and not our faces toward the living God. The chaos in which we find ourselves, demonstrates that God is maintaining the moral order of the universe. One side or the other may win a temporary victory or the conflict may drag out into a long and dreary stalemate in which the exhausted parties agree to cease firing for a while and the only good thing in it is that it demonstrates that this is a moral universe in which we reap what we have sown.

God Gives Us An Opportunity

The second text, however, says that the wrath of man does not work the righteousness of God. And as one looks out upon the horrible phenomena of mass murder and destruction we see that this is true. It demonstrates his righteousness but it does not bring that righteousness into active play in our world. When the war is over, as it will be some day, the righteousness of God will not be dominant. With much of civilization lying in ruins as it is now and still more when this dread conflict shall have come to its termination it will be easy to take the way of hatred and resentment, remembered enmities and hoped-for revenges. It will be hard to see that God has won the war by destroying at least some of those things which were contrary to his will and that he is giving us an opportunity to build a new world in which righteousness reigns. An old building may be changed or remodeled but it is still an old building and can never be exactly what its inhabitants desire. But when fire or storm has swept away the old then one can begin again and build a house according to one's desire. And, if we are wise, we shall this time seek to build according to the pattern that was shown in the mount and in the sermon on the mount. And if a peace treaty is arrived at in which one group is punished by the other or dominated by the other, we shall not have a new world but the old one all over again and made more terrible by the destructive ingenuity of man.

We Must Repent

Hitherto we have escaped the terrible fate of all the countries of Europe which is and will be terrible whether they win or lose. What conquest, what acquisition of territory, what material gains

Next Page

can compensate for the loss of a son, the destruction of civilization, the rubbish heap onto which our most precious treasures are being swept after having first been destroyed. The wrath of man is accomplishing the righteous judgments of God but are we to escape as a nation? Thus far, we have escaped, not because we are better than those which are destroying and being destroyed, but because of our geographical situation. But the moral judgment of God knows no geography and ultimately, unless we repent of our sins and our failures, we, too, shall discover that whatever man and nations sow that shall they also reap. Economic injustice, political trickery, religious hatreds, moral instability bring their own judgments in their train. But God will win the war in still another way and perhaps that is not of less significance than the vindication of his moral judgment and the opportunity to begin again. He will win the war by salvaging from it elements which are not even in existence at the present time. When the North and South fought the Civil War, both sides lost. They lost loved ones who could never be replaced, old landmarks which could never be restored, treasures which had been accumulated through the years. And yet it is no less true that both sides won the war. Out of the divisions and the hatreds and the misunderstandings which brought on the war there emerged a new nation, united, stronger, cleaner, and with clearer vision than had before been possible. This government, under God, had a new birth of freedom and of responsibility commensurate with that freedom and it produced in the heat of the struggle a 'man for the ages' whose life has perhaps had more influence in the history of mankind than that of any other save one. Who would have dared to predict that any such thing could have come out of that war? Who could even have imagined such a character emerging? Who could have realized what God was going to salvage out of that horrible holocaust?

I have been bringing you a message of doom, of God's judgment upon sin and injustice. It is but a repetition of the messages which the prophets brought to Israel and Judah. But they did not conclude with the doom; they always held out a message of hope. It can scarcely be said to have been realized in the way in which they had imagined it would be realized. The political significance of their people was gone forever, but their moral significance and spiritual promise was rising like a new star in the heavens. God destroyed the second best, not only for their sins, but that they might be enabled to grasp the best. It may be that at the close of this war some of the nations involved may have disappeared from the roster of political entities forever. Some of them, like Israel, may go into a captivity from which they shall not return, while others like Judah, denuded of the trappings of greatness, may become truly great. And, as far as individuals are concerned, it may be salutary to remind ourselves that some of the greatest of the sons of men have been and are exiles from their native lands.

Perhaps some great leader may emerge to lead the world out of darkness into light. Perhaps, hopeless though it seems at the present moment, a divided Europe may give way to a united and cooperative Europe. No one knows or can foretell what God may evoke out of an impossible situation. The message of hope is the faith that God can do marvelous things, can salvage something of worth out of this horrible destruction; that, after he has vindicated his moral righteousness and literally made the wrath of man to praise him, he will bring to light some hidden beauty or greatness, some glory not now in existence; that we, too, may see of the travail of our souls and be satisfied. God still reigns and he will win the war.

ORDAIN ROLAND R. McILNAY

Rev. Roland F. McIlnay was ordained to the Baptist ministry at the First Baptist Church, Hastings, Minnesota, July 22nd, 1940. Dr. S. W. Powell, First Baptist Church, St. Paul, Minnesota, Moderator of Ordination Council.

PROGRAM

Charge to Candidate — Rev. Harold Eaton, Lake Harriet Baptist Church, Minneapolis, Minn.; Charge to Church —Rev. M. R. Siemens, First Baptist Church, Eau Claire, Wis.; Sermon—Rev. William Murk, Temple Baptist Church, St. Paul, Minn.; Prayer — Dr. S. W. Powell, First Baptist Church, St. Paul, Minn.; Hand of Fellowship — Rev. H. Van Kommer, South St. Paul Baptist Church, South St. Paul, Minn.; Benediction — Rev. Roland F. McIlnay, First Baptist Church, Hastings, Minn.

PASTORAL CHANGES

Some recent changes in pastors in South Dakota: Rev. Ellis L. Jackson, 403 E. 3rd Ave., Mitchell, S. D. (came from Bismarck, N. D.); Rev. Vernon K. Brooks, Lead, S. D. (came from Tobias, Neb.); Rev. Arthur Itterman, Emery, S. D. (German Church); Rev. J. Melvin Elving moved from Irene, S. D. to Chambers, Neb.

VIC'S VERSES

TUNE IN ON GOD!

Tune in on God!
Shut off the angry cries of men
Whose plans have left Him out again,
And will but bring the world new pain;
Man was not left on earth alone,
Your Father speaks in quiet tone
At faith's celestial microphone;
Turn now the dial of your soul
To where His Spirit can control,
And strength will permeate the whole.

Be still and know
That in this day when man is lord
Of widespread speech and winged word,
God will not leave Himself unheard;
The listening heart will hear Him still,
The lonely soul with joy will thrill
To know His voice and learn His will;
Believing minds can reach up where
They touch the wave-length of His care,
And know their God is on the air!

H. Victor Kane

1941 CONVENTION DATES FIXED

The Executive Committee of the General Council has fixed the date for the 34th Annual Meeting of the Northern Baptist Convention, in Wichita, Kansas, to open Tuesday morning, May 20th and close Sunday evening, May 25th.

The Mid-year meeting of the General Council will be held on Wednesday, December 4th, and the Council on Finance and Promotion will open Monday evening, December 2nd, in the Hotel Stevens, Chicago, Ill. By agreement, to save time and expense, the Finance Committee, the Program Committee, and various other committees will hold their meetings at this time.

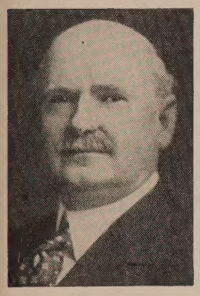
The Executive Committee voted to recommend to the Baptist Churches, through the denominational press, the observance of October 6th, 1940 as a World Fellowship Communion Sunday in cooperation with other denominations. It was further voted that the churches of the Northern Baptist Convention be urged to join with all Protestant denominations of America, in receiving an offering on this same Sunday for the work of War Relief.

Vol. 3 No. 5 The United States Baptist September, 1940

U.S. Baptist Month . . . .

NORTHERN BAPTISTS

By C. M. GALLUP



"Midsummer dullness" often affects religious bodies, but the various factors of our Baptist organizational life have been much in evidence in June and July, at headquarters, this year.

"A Denominational Spark-plug"

When President Millington accepted the Convention's election, he said to a few persons, privately, that he wanted to be a "spark-plug" for the denomination this year. The term is altogether too colloquial for anyone else to apply to the distinguished Judge Millington; but since he applied it to himself, and since it denotes an agency of great importance in mechanics for release of power, we thank President Millington for that figure of speech, much as we would prefer to call him a **dynamo.** The President has given a great deal of time to Convention affairs since he was elected at Atlantic City, attending to a large correspondence, answering various questions, travelling extensively to deliver addresses, besides spending two wearisome days in New York City, in consultation with other officers, that he might appoint the committees needful of appointment, to the best advantage, and adopt certain modes of procedure. He also presided at the June meeting of the Executive Committee of the General Council and formulated a letter to the President of the United States, as requested by the Convention, dealing with the matter of the President's representative to the Vatican.

The Executive Committee at Its Best

Never was the Executive Committee more needed than this summer. Since the Committee includes the President, the two Secretaries, the Treasurer, and several regional representatives, all of whom know the details of Convention thought and activity, it is not likely to diverge widely from a denominational consensus of judgment. In June, among other things, it set the date of the Convention sessions at Wichita, which the Convention itself omitted to do, and decided against sponsoring the seven-point program for peace proposed by Dr. Daniel Poling, because of the possible involvment of the Convention in the entanglements of statecraft. The Committee also discussed a proposal made in the Council for a "retreat" for our Convention leaders, to consider the defects in our denominational "set-up." The President announced his principal objectives for the year as (1) Greater interest in missions, (2) Increased giving, and (3) Improvement in our educational situation. Two important appointments were also announced: Dr. Charles L. Seasholes as chairman of the Program Committee for the Wichita sessions, and Dr. Frank B. Fagerburg as chairman of the Committee on Relations with Other Religious Bodies.

Sighs of Relief

There was a smile on the faces of nearly all at headquarters, and the smile spread to various other faces in Greater New York, and then on to the faces of those visiting us from afar, as it was learned that the donations of the churches for the unified budget had increased considerably since the close of the Convention fiscal year, April 30th. Dr. Earl F. Adams received many congratulations. His first year as General Director of Promotion has been a genuine success.

"Hands Across the Sea"

This summer, the Convention leaders have been conscious, as perhaps seldom since the World War, of the anxiety which European Baptists feel for the moral and spiritual support, in even greater measure, of their American friends. Dr. J. H. Rushbrooke, president, and Dr. W. O. Lewis, secretary of the Baptist World Alliance, have been at headquarters several times. Each time they come, there is immediately a change of atmosphere and of orientation: For the nonce we feel that our responsibility and our privilege have been expanded, with a sudden dilation of heart. Dr. Rushbrooke has returned to England safely. We shall await anxiously some further news from him. Meantime, an appeal of urgent character was received by cable from Dr. Aubrey, of the British Baptist Union, requesting American Baptists to prepare to receive, and place in Baptist homes, such Baptist refugee children as might be sent across. Although various Convention leaders were absent on vacations, Dr. Aubrey's cablegram was immediately answered with encouragement by the Recording Secretary, and Dr. Coe Hayne, representing the Home Mission Society, which is charged with our refugee work, called a meeting of all the organization secretaries available, for the next morning, out of which group a special committee was formed, with Mrs. E. B. Breeding as chairman and Dr. Earl F. Adams as secretary.

Reverberations of the War in Europe

One of the most exciting hours of the Convention at Atlantic City was that in which it was debated whether or not a depository for the registration of Baptist Conscientious Objectors to Military Service should be established. It was voted to make the Convention office in New York such a depository. For a while, after the Convention sessions, registrations were filed at the rate of a dozen or two a week. Since the capitulation of France, however, the registrations have increased in much greater proportion, until, at the end of July, they numbered about 500.

SOUTHERN BAPTISTS

By MANON SEAWELL, Dallas, Texas
Editor, Southern Baptist Section

The test of the value of any large meeting of delegates is what happens in the few months after they adjourn. It has been interesting to note the reaction following the Southern Baptist Convention which met two and one-half months ago in Baltimore, Maryland.

The convention, largely attended in spite of war hysteria that was mounting in America at that particular time, heard such great reports from the different phases of Southern Baptist work that it is small wonder that leaders returned to their home states encouraged, strengthened and determined. In five southern states more persons have accepted Christ in evangelistic campaigns this summer than in any previous year. One state Baptist paper printed unsolicited reports of the uniting of over 9,000 new members with Baptist churches in that state from June 1 to August 1.

Evangelism

The fire of evangelism seems to be sweeping the south in the large city churches, the towns, the rural communities, many of the latter having been without churches for years.

One outstanding fact that seems greatly encouraging is the part young

Baptists are taking in this work. They art not only willing to work but **eager.** The majority of these young people are not missionaries-in-the-making, but college boys and girls, training for varied occupations, who are so vitally religious that they have done voluntary church service all summer and are now returning to their college campus with a deeper insight into the social as well as religious life.

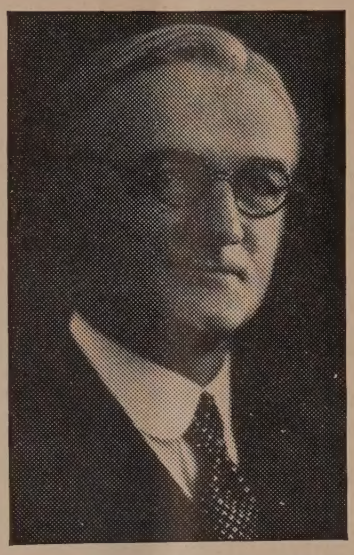
An outstanding example of the above took place in Dallas, Texas, under the direction of Rev. Tom Holloway, young Baptist Minister For College Students of Dallas. Of the 108 volunteers for special work in small churches, missions, Vacation Bible Schools and encampments, 78 were lay workers. The group represented 19 schools, including 14 Texas Colleges and Universities, and all three of the Southern Baptist Seminaries, plus two colleges outside the state. On one successful program I saw students whose chosen vocations were: petroleum engineering, commercial art, laboratory technician, religious education, the ministry, and aeronautical engineering. They were giving daily service, without remuneration because they loved Christ.

It is one of the most encouraging signs of the times that the Baptist Student Unions on the various college campuses—both denominational and state—are rapidly responding in numbers and scope.

A friend of mine, a state leader of college students, while en route to Shanghai this past summer purposely made the acquaintance of many young college students aboard the boat. Of the 20% whom he found were Christians, not one had been led to Christ in the states! What an indictment against Christians! These Oriental young people had been in colleges in America for four years and were returning to important government posts in their own land. So, I for one, tip my hat to Baptist student groups in the South, and wish them Godspeed.

Radio

The committee appointed in Baltimore to arrange for a Baptist Hour, over a Southern net-work has done constructive work. The purpose of the Hour is to broadcast programs "of the highest type and in harmony with the greatest kingdom needs of the hour." The central program will be carried into one city in each state, and each state convention will make arrangements for statewide broadcasting.



DR. W. W. HAMILTON
President Southern Baptist Convention

The Southern Baptist Press

For too long the Baptist denomination has not given proper cognizance to the value of the denominational press. Every state needs a Baptist paper to promote the work of the denomination there just as the Baptists of the nation need a great Baptist magazine like the United States Baptist to properly report and interpret national Baptist affairs.

There are seventeen state Baptist papers in the south, each trying to reach a state constituency. They are the only means of promoting all Baptist work in every home in the South each week.

At the Southern Baptist Convention in Baltimore a motion to increase the circulation of these papers was unanimously and enthusiastically passed by a standing vote. A committee there appointed met in Nashville, Tennessee in July and adopted 500,000 as a circulation goal to be reached in five years. Each state paper will strive to reach its proportionate part. Conservatively estimated, four people read each denominational paper, so the goal, at the end of the five year period, is 2,000,000 readers each week. The active committee is headed by Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, Georgia. He is eminently fitted for the task for he has been successful as newspaper man in New York, evangelist, editor of the **Christian Index,** and minister.

STATE NEWS

CONNECTICUT
By E. E. Gates, Hartford

Rev. Leonard F. Requa who has been twice pastor of the Southington Baptist Church, 1912-17 and 1928-40, has resigned and will retire from the active ministry July 31, 1940. He will reside on his farm in Shodock, N. Y. He was a member of the board of managers of The Connecticut Baptist Convention.

Rev. Robert O. Seeley, for five years pastor of the First Baptist Church, Shelton, will begin his pastorate in Shelton, New Jersey, September 1, 1940.

Third Baptist Church, North Stonington, Rev. B. U. Hatfield, pastor, recently held a dedicatory service by which the former Laurel Glen Chapel formally became part of the Third Church meeting-house. The new addition was built in Groton and known as the Morgan Chapel. Later it was moved to Laurel Glen to become the meeting-house of that church and this year it was razed and rebuilt at its present location as educational and social rooms for the community.

Rev. John G. Manter, formerly pastor of the Branford Baptist Church from which he retired in 1934, died in New York in June. "He was a good minister of Jesus Christ."

Calvary Church, Torrington, Rev. A. W. Warren, pastor, received five new members by baptism in May.

Rev. Marion C. Allen, a recent graduate of Yale Divinity School, New Haven and Assistant to Rev. David P. Gaines, Waterbury, was ordained in Waterbury, April 21, 1940. He began his pastorate with the First Church, Bristol, July 1, 1940.

First Waterford Church has secured Rev. Earle W. Darrow, formerly of the First Church, Holyoke, Mass., as interim pastor. Mr. Darrow is a son of the parish. His great, great, great grandfather Rev. Zodak Darrow was pastor of the church for fifty years and his great grandfather Rev. Francis Darrow for forty years. His father Francis N. Darrow was deacon of the church for years. Old Home Day will be celebrated August 25, 1940.

Plainville Church, Rev. Harold C. Ross, pastor, received five new members by baptism in June.

Beginning July 26 with the Mountaintown and continuing through the early

part of November, the eighty-six district associations comprising the Georgia Baptist Convention will meet in their annual sessions, ranging from one to three days each in duration.

SOUTH DAKOTA

By Walter E. Daniels, Vermillion

The Rev. Daniel J. Rueb has resigned as pastor of the church in Deadwood to accept a call to the First Baptist church in Bismarck, North Dakota, effective Sept. 1st.

The Rev. and Mrs. A. I. Nasmith and family, missionaries stationed in Hangchow, East China, arrived in Vermillion in July, for a visit with Mrs. Nasmith's mother before proceeding east to Rochester, N. Y., where they will headquarter while on furlough in this country.

Miss Pearl Rosser of the American Baptist Publication society, Philadelphia, and Miss Ruth Howard of the Christian Center in Milwaukee, are out of state leaders in the South Dakota youth assembly in Camp Judson in the Black Hills. A registration of 106 was reported for the session July 22 to August 2. The Rev. W. H. Bayles, director of Christian education for North and South Dakota, was the dean of the assembly. Dr. and Mrs. John C. Barton of Sioux Falls were on the faculty.

WASHINGTON

By Baron McLean, Seattle

Bremerton, Wash., has a new pastor, Rev. J. Osbun Phillips. He comes from Yakima, center for agricultural migrants in Washington, to Bremerton, site of the expanding Navy Yard for the Pacific North-west.

Seattle, gateway to Alaska, rejoices to hear that the work at Kodiak, for which Baptists are responsible, is to be reinforced by a Home Mission Society contribution of $15,000 for a new church edifice.

A record was made at the recent state convention meeting in Tacoma when 85 ministers of the Washington Baptists' Ministers' Council joined the Ministers' Council of the Northwest Baptist Convention. Memberships represented Chinese, Japanese, Negro, Norwegian-Danish, Swedish and just "ordinary" Baptists.

Washington is honored by having a woman as its convention president. Mrs. O. M. Fahey of Spokane moves on from leading the state women to convention leadership.

Dr. Fountain W. Penick has recently come from Chicago and is giving vigorous leadership to the Mt. Zion (Negro) Baptist Church in Seattle, and to the state and regional work of the National Baptist Convention. The General Association was held with his church in August.

The Adult Bible Conference for Washington Baptists held in July was termed the best yet. Dr. H. E. Dana of Kansas City Baptist Theological Seminary was the Bible leader.

Student work in Washington gets a boost. Dr. M. E. Bollen, an old-timer with students is interim pastor at Pullman (Washington State College); Rev. Elroy Shikles, recent graduate of Berkeley Baptist Divinity School, is pastor at Bellingham (West Washington College of Education); and Sam Nelson, a Berkeley graduate from his first pastorate in Spokane, has come to Seattle as Student Counselor for the University of Washington Baptists.

Sixth Avenue Baptist Church, Tacoma, Rev. W. T. Turner, pastor, has begun a Building Campaign for a much needed Educational Building.

Rev. and Mrs. Ray Schaefer were "adopted" by Seattle First Baptist Church before they sailed for their mission assignment in West China in July. Mr. Schaefer grew up in Seattle, recently graduated frow Berkeley Baptist Divinity School, and was ordained in Seattle June 9, 1940.

FOUR WAYS OF SECURING SUBSCRIPTIONS

Dr. C. Oscar Johnson, St. Louis, presented THE UNITED STATES BAPTIST to his people in a morning service. He felt it important enough to take a few minutes. Result . . . 100 subscriptions.

Dr. W. O MacCosky, Tacoma, took the matter up via announcements and personal effort. Result . . . 50 subscriptions.

Dr. Charles Heimsath, Evanston, presented it to the Board of Deacons. The Board voted unanimously to make it a major item of activity. Result . . . 50 subscriptions.

Dr. U. S. Mitchell, Berkeley, requested his members to add 5 cents per week to regular pledges. Result . . . 150 subscriptions with enough left over to pay for the church paper.

OKLAHOMA

By Rupert Naney, Oklahoma City

Dr. W. R. White, pastor of the First Baptist Church, Oklahoma City, is resigning his large work here to accept the presidency of Hardin-Simmons University, Abilene, Texas. Two months ago the Board of Trustees of the University invited Dr. White to become the President succeeding the notable J. D. Sandifer, deceased.

Dr. White is amply qualified for his new position. He has degrees ranging from the Bachelor of Arts to the Doctor of Theology from various of our great schools. In his younger days he was Professor of Missions in Southwestern Seminary, Ft. Worth. For a time he lead Texas Baptists as the Executive Secretary. For 5 years he has been pastor of the First Church here which has a roster of above six thousand (6,000) members.

Dr. O. L. Gibson for a period of twelve years pastor of the First Baptist Church, Stillwater, Oklahoma, has accepted the invitation of the First Baptist Church of Fayetteville, Arkansas, to become its pastor.

Rev. Luther J. Holcomb, evangelist to the young, has accepted the pastorate of the First Baptist Church, Durant, Oklahoma, and will take up his duties the first of September. This is to be his first pastorate.

He is the son of Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board of the Southern Convention. The Durant church has enjoyed the ministry for fourteen years of Dr. R. C. Miller. It, likewise, is situated in an excellent small city where there is located two educational institutions, one state and one Presbyterian.

Dr. Andrew Potter, Executive Secretary of Oklahoma Baptists, is launching a campaign to stir up the brethren in the churches with reference to the Unified Budget. It is his hope that the state budget may be entirely achieved against the coming of our Convention in November, and he tells us if we shall be able to reach our goal, every obligation on our Baptist life in Oklahoma will then be eliminated and we can set ourselves for new advances.

The Immanuel Baptist Church voted unanimously last Sunday to release for the next three months its able and eloquent pastor, Dr. Elmer Ridgeway, to be the special leader of this campaign. The Executive Board of the Convention requested the church to lend their pastor's services.

COLORADO

By C. W. Kemper, Denver

The Board of the Colorado Baptist Convention has taken action, and already support of the Ministers and Missionaries' Benefit Board plan of cooperation for state convention employees is under way.

Rocky Mountain Baptist Association recently met in Denver, with Miss Beth Fulton of the Ministers and Missionaries' Benefit Board and Rev. Richard Hoiland of the Publication Society as denominational leaders. They also contacted the other assocations of the state.

Union Services in the Greek Theatre of the Civic Center of Denver in which First Baptist Church as one of six downtown churches participates thru July and August draws from 1,000 to 2,000 in attendance. Colorado Springs has a similar service in the central park of that City.

Many denominational leaders journey to Colorado for vacation. Dr. Edwin Dahlberg of Syracuse was with Broadway Church on July 28. Dr. John F. Herget of William Jewell College and Dr. Guy Wimmer of Shurtleff College and Rev. Guy C. Crippen of First Church, Monmouth, have been in First Church congregations, together with representatives from thirty-six states and two foreign countries during June and July, as registered at this church. The pastor stays close by while the tourist flow is at high tide.

Foss Park Susan I. Foss Memorial Chapel of the First Baptist Church was dedicated on Sunday, July 21, with the address of the occasion being given by President Guy Wimmer of Shurtleff College. Maurice Jackson of Kansas City Theological Seminary is doing a great job as director of the summer program for First Church during July and August.

UTAH

By A. W. Lyons, Salt Lake City

Rev. John R. Estes of the First Baptist Church of Ottumwa, Iowa, has been the vacation preacher for the Community Church in Park City, Utah.

Pioneer Day has been observed again by all Utah. This is a more widely observed day among the majority of Utah folk than July 4th. On July 24, 1847 Brigham Young led the first group of his Mormon followers into the valley. The observance this year was of the usual type, with the addition of more patriotic expressions and the presence of Wendell Willkie, the Republican nominee for the presidency. The patriotic spirit of the day this year was a considerable contrast to the spirit of the group in 1847.

Rev. C. S. Ramsey is spending a month's vacation in Pennsylvania.

The Immanuel Church, Salt Lake City, Rev. A. W. Lyons, Pastor, has been maintaining good attendance during the summer months. This is the only downtown church in Salt Lake City which maintains a Sunday evening worship service either in summer or winter.

Contrary to expectations this is not a good tourist year for Salt Lake. The south Utah parks and Yellowstone park report slight increases in visitors over 1939, but thus far Salt Lake City has had a decided decrease in the number of tourist guests.

NORTH DAKOTA

By North E. West, Minot

Pastors of North Dakota are unanimously favorable to the Baptist Church Advance Program sponsored by the Northern Baptist Convention, and are hoping for a 100% enrollment.

Pastors of North Dakota sponsor an annual Reading Course. Each pastor buys one good book to put in circulation for a year. During the year the other pastors have an opportunity to read that book, and at the end of the year it reverts to the original purchaser. In this way the pastors can keep abreast of the latest religious thought without too great an outlay of money.

North Dakota is being greatly benefited by student help for the summer. Robert Bothwell, Northern Baptist Seminary, has been working with Rev. Lester Peck of the Power's Lake Baptist Church in promoting a chain of rural Vacation Bible Schools. Mr. and Mrs. W. M. Justice, Northern Baptist Seminary, have been performing a similar service with Rev. J. H. Flaming in the Kenmare, Newport and Niobe Circuit. Daniel Szejda, International Seminary, New Jersey, has been assisting Rev. G. P. Schroeder in the Russian work with headquarters at Max.

The First Baptist Church of Ellendale has a new pastor, Rev. Henry S. Rahn, graduate of Macalester College and Bethel Baptist Seminary.

Rev. Clifford Young, First Baptist Church, Bottineau, is doing some missionary work. Each Sunday afternoon he drives 80 miles to a little crossroads schoolhouse at Keroki to conduct services. Although the community is not a Baptist Community neither is there an organized church at Keroki, yet so appreciative are the people of Rev. Young's ministry that they have voted to support the Baptist Missionary program of the Northern Baptist convention.

The Power's Lake Baptist Church has been the recipient of an outstanding gift. Mrs. Olaf Breding, widow of the late Rev. Olaf Breding, first pastor of the church, has presented the church with $1,000 to be used for a Sunday School Addition. There are to be two large rooms in the addition and four smaller classrooms. The labor to construct the addition is mostly volunteer, but even the volunteer labor is equal in value to approximately $750.

The First Baptist Church of Minot has voted to cooperate with the Churches at Sawyer and Lonetree in developing a Larger Parish. Rev. North E. West, who has been the pastor of the Minot Church is to be the pastor of the three churches. With this cooperative plan funds are available to provide an assistant pastor who will help in all three churches. The pastor will conduct two services each Sunday in the Minot Church and one service each Sunday on alternate Sundays at the outlying Churches. The assistant will alternate with the pastor in these outlying Churches and will spend the entire Sunday with them on the designated Sunday. Rev. Ernst Klein, recently graduated from the Colgate-Rochester Divinity School took up his work in this parish as assistant pastor on June 15, 1940. The Minot Church will receive 10 new members into fellowship on Sunday, August 4, 1940.

IDAHO

By Irving Gaines Roddy, Boise

Idaho Baptists have just experienced one of the finest Assemblies in the history of the Convention with a registration of over 700 and more than 300 standard credits granted. Located in the Sawtooth Mountains at the foot of Mt. Bowler, about 10,000 feet in elevation, with the Wood River flowing through the Camp, a mountain top experience with Christ has inspired all in attendance for better work in the churches. Among the guest speakers were, Dr. John W. Bailey of Berkeley, Cal.; Dr. J. H. Pollard of Linfield College, Oregon; Dr. M. D. Eubank of China, and Dr. J. G. Masters of Omaha, Nebr. The new 90 foot dining hall meant much to the Assembly. Rev. Ezra Duncan is the Dean.

In August Dr. G. Pitt Beers, recently returned from Alaska, will hold conferences at Pocatello, Twin Falls and Boise. Preparation is being made for the annual state convention in September at the First Baptist Church of Boise. Under the leadership of our Executive Secretary, Rev. R. P. Douglass, D.D., Idaho Baptists go forward in a continuous program of Evangelism for Christ.

Woman's Month

By MABELLE RAE LE GRAND

A certain Baptist Woman's State House Party scheduled an unusual symposium in the program this year which reached down and back to real fundamentals under the title at the beginning of this article. Certainly it was not amiss, when numerous so-called secular magazines today in current issues are discussing the church, and many modern works of fiction as well as the drama are poking fun at the Christian Church and its members, sometimes rather subtly and often times decidedly boldly. At the request of some of the women of that House Party some of the things that were said by the speaker are herewith reduced to writing.

The New Testament records two occasions when Jesus referred to the church, once when he stated his determination to build His Church upon Peter—a person, a stumbling follower of his Master, who was to become a Rock; and again when he directed that a grievance between two should be settled finally by the "church"—in which statement he seems to assume that His church should be truly "a body of Christians." There is one more reference which assumes importance when Peter, himself, writes that, "Ye also, as living stones are built up a spiritual house." It appears, then without discussing the theological exegesis of these verses that Jesus planned for his churches to be made up of Christ-like people who were to have determination and foundation qualities, such as "living stones."

Before reading farther, it would be well to stop and analyze what membership in **your** church means? Ask yourself also what preparation is required for membership?—How do new members finally enter the church?—And when they are once inside what does the new member mean to those already enrolled, and how much does the church membership care for the newcomer? Missionaries in some parts of Africa know very well when new Christians are ready for church membership because even among Baptists there has been a probation period when a card kept for several months before membership indicates how faithful the applicant is in

MRS. F. W. ARMSTRONG
Heads S. B. C. Women

church attendance, in giving, in personal work among his friends and in Christian living among his neighbors. In one area, after the applicants have been examined by the Board of Deacons, the Church membership is lined up in two lines facing each other and those recommended by the church officials walk slowly between the lines to be looked over by the members. It is not unusual for a new applicant to be drawn out of line because a member discovers a would-be member that owes him a dollar. Enough for the wise procedure that makes sure that those who come into the church are truly on the way to becoming "living stones."

"Good Church Member"

Think carefully of the one, person that flashes into your mind when the phrase "good church member" enters your consciousness. Here are some of the qualities that came to me as I remember one who exemplifies that phrase —**Loyalty,** always ready for service and faithful to church attendance; **dependability,** the kind of quality that makes the pastor think of this individual first in an emergency; **activity,** ready to serve where needed without choosing the task; **sincerity,** honorable in relationships and not given to much talk (even about the pastor); **Christian,** always Christian. How do I know this woman is the "good church member" example of these qualities. "They all say so."

It is not within our province here to discuss in detail what being Christian means, but perhaps we could agree on this definition of a church—a voluntary membership of Christlike persons (those who have accepted Christ as Saviour and Lord and have determined to be like Him). Membership in this group then calls for:

1. Taking an open stand for righteousness.
2. Backing every good community enterprise that makes life better and finer for all.
3. Admitting a responsibility for the folks in this, our Father's world, whatever their color or country may be.
4. Helping members to find fellowship and love, in sorrow, trouble, or loneliness,—"a body knit together."
5. Living like a Christian in every contact.
6. Training youth by teaching and by being an example.

What Does It Mean?

Suppose then we apply these standards to Baptist membership in the churches. What does it mean for us here and now? Surely it means studying and adopting much of the Baptist Church School Advancee program to the end that our boys and girls, and young adults may find and keep their places in the church of Jesus Christ. It must mean a conscientious study of our own resources that we may share in giving Christ to the Orient and to all the world with our dollars as well as with our prayers. Learn to understand and honor the budget that is the result of careful planning for all our established missionary enterprises. Then make a sacrificial gift for other needs that you may know the real joy of giving.

It will mean too an intelligent study of what is happening in the world today and how present events affect our missionary programs. Buy and read current study books and discuss them with other Christian friends. Look not only far away but near at hand and discover the needs of your community, then lend a hand.

Above all,—frame this couplet and hang before you in office or kitchen—

"What kind of church would my church be,
If every church member were just like me?"

In the July **Atlantic,** John Buchan concludes an article with this tribute to the Christian Church and its Faith:

"There have been high civilizations in the past which have not been Christian, but in the world as we know it, I

(Continued on page 22)

"The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

—JESUS

CONSCIENCE TROUBLE

BY STANLEY IRVING STUBER

What we call "conscience" has both saved mankind from a lot of trouble and has caused a lot of trouble. For anyone who has conscience-trouble needs more than a doctor; he needs a physician of the soul who can help relieve the sin or maladjustments which cause his conscience to hurt. Now conscience-trouble is nothing new. It is as old as civilization itself. The classic story concerning it deals with Adam and Eve in the Garden of Eden. After they had eaten of the forbidden fruit of the Tree of Life, gaining knowledge of right and wrong, they were ashamed—ashamed of what they had done.

. . . Moral Development

From that time on, conscience has played an important rôle in the moral development of the human race. All civilized people—except George Bernard Shaw—have a conscience. Even Mr. Hitler, the other day, admitted that he has one.

Throughout the Old Testament we discover the gradual creation of a moral law and at the very heart of the moral law is conscience. After the brothers of Joseph had sold him into slavery—they developed conscience-trouble. When Moses killed the Egyptian—his conscience began to trouble him. Balaam, when he refused to deliver God's message, was faced with conscience in the form of an angel with a flaming sword. David, as we find in the Psalms, knew that even a king cannot get away with evil without paying the penalty in conscience-trouble.

Although one might go to the major prophets for scores of examples showing the corrective called conscience, the most touching and perhaps the most timely case is that of Nathan's parable. You remember how David, although he had at least two wives, fell in love with the beautiful Bathsheba, Uriah's wife, and how David had the husband killed by having him lead a charge against the enemy with no possibility of coming back. David then claimed Bathsheba as his own. But the Lord was displeased and sent the prophet Nathan unto David. The prophet told the king this little story: "There were two men in a certain city, the one rich, and the other poor. The rich man owned very many flocks and herds. But the poor man had nothing but a single little ewe lamb, which he had bought. And he reared it and it grew up with him and with his children. It would eat from his food and drink from his cup, and it lay in his bosom, and it was like a daughter to him. Now there came a traveller to the rich man, and he refused to take from his own flock or his own herd to make ready for the wayfarer who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him." On hearing this account David's anger became furious against the rich man, and he said to Nathan, "As the Lord lives, the man that does this is worthy of death, and he shall restore the lamb sevenfold, because he did this and because he showed no pity." And Nathan said to David, **"You are the man!"** Then King David developed a bad case of conscience-trouble.

Conscience-trouble strikes as near home as that. The Lord God will not permit sin to go unpunished and often the punishment is unseen, being enclosed in the human heart. If you want to know how fierce the battle with conscienc can really be, then read Phyllis Bentley's historical novel **The Power and the Glory.** Even England's civil-war wa no more intense than the struggle which took place in th heart of Penninah after she had been unfaithful to her God fearing husband.

. . . The Check of Conscience

We all have experienced the check of conscience. We can not explain it. We do not know how it is created, But w do know that there is something within us that condemns wrong and approves right. And we can be as sophisticated smart, worldly as we please, yet we can never elude this thing called "conscience." Like the Hound of Heaven i chases us wherever we go and only repentance, forgiveness and restitution can cure us of its pangs.

Now we are interested in conscience as an inner personal censor, but we are also greatly interested in conscience from an entirely different point of view.

It is really from a Baptist point of view.

The phrase "freedom of conscience" at once explains what we are now very much concerned about. It concerns God perhaps more than men. The right to a free conscience! Liberty of belief! Soul freedom! The opportunity to follow truth wherever it may lead! Free men! This is the essence of democracy both in church and in state. This is the foundation of human greatness.

Saint Paul fought to free Christianity and take it to the Gentiles. Martin Luther strove to make each soul free in the presence of God. The Puritans and the Pilgrims braved the dangers of the Atlantic to establish a new nation in which all men might worship and think as their conscience dictated. From the time of Socrates, philosophers and men of science have given their lives that others might be spiritually and intellectually free. Just think of Galileo the star-gazer, and Spinoza, and Servetus, and Erasmus, and Roger Williams—men who set the conscience free!

. . . Is Your Conscience Free?

In the English civil war Lord Fairfax had fought side by side with Oliver Cromwell against tyranny and to give England back her civil and religious liberties. They won the battle. But no sooner had they won than Cromwell began to be a tyrant and declared war against the Presbyterian Scots. He called on Lord Fairfax to support him once again. But Fairfax sent word to the House of Commons: "My conscience is not satisfied, and so I must desire to be excused." He resigned as Lord General and a great leader was lost to Parliament, but saved to human freedom.

Sitting alone, late in life, a mother remembers: "I have been young, and am now old," she says to herself. "I have lived in times very troublous and perplexed; times of rebellion, of civil war, of plague and famine, siege and battle, bewilderment and waste; times when brother raised his hand against brother, and those of my own household were divided against themselves. I have seen men so persecuted and hemmed about that they could abide it no longer, but

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

—JAMES

The Individual Conscience is Facing a Head-on Clash With Nationalism .... the Proposed Compulsory Military Training Bill is Causing Much Conscience-Trouble .... Baptists Have a New and Most Difficult Task to Face.

rise up in arms to defend their liberties against the oppressor; I have seen those same men deny those same liberties in their turn, till they too were cut down as an offense in the sight of God."

Are we not witnessing today just this sort of thing all over again? In Germany, Italy, Japan, France and England, the rights of conscience, more or less, have been taken away. And if we are not very, very careful we shall find that was once free America persecuting those who believe in peace, justice, truth, brotherhood, good will and God. Intolerance is on the march in these United States. Fascism has control of many high places of power. Christianity is being substituted by another religion.

. . . Against Conscription Bill

This nation which fought for democracy twenty some years ago is now proposing to enact a law which will cause these United States, many fear, to pass into the first phase of dictatorship and fascism. For to impose compulsory military training in peacetime upon millions of our Christian young men is the first step in the defeat of democracy as we have known it for a hundred and fifty years. Even with the provision for guarding the rights of the conscientious objectors to war it declares war on the Christian conscience. It makes state-slaves of free men. It robs the church of most of its authority.

One senator has recommended more prisons for conscientious objectors to war and for the Christian ministers who defend them. The generals ask for no exemptions at all on religious or any other grounds. The bill provides heavy fines and prison sentences for those who try to oppose in any way this peacetime draft. Hitler himself could not improve upon this form of totalitarianism.

From a Christian point of view this bill is tyranny and will rob the nation of civil and religious rights which are as old as the nation itself. Surely democracy is not so weak that young men must be compelled to defend it. There must be ways of protecting democracy without robbing it of its most representative and cherished principles. Soul liberty, individual freedom are worth fighting for, but we must be most careful lest we ourselves declare war on the very principles for which we claim to fight. One thing is certain: we cannot afford to place the cause of democracy into the hands of our militarists.

. . . Blow to Christian Cause

There are many other dangerous features in this bill, but the greatest is the blow it strikes against the Christian cause. If enacted into law it will directly and by implication be the greatest disaster to befall the cause of the Prince of Peace in this modern era. Then, as far as the free conscience is concerned, the government and the church will be on opposite sides. It will be a repetition of the Macintosh case all over again in many different forms. And in every case the church will lose.

The Christian's conscience should be troubled over this warring world, over the persecution of the Jews, over imperialism, over poverty, over the divisions of Christendom, over the worldliness of the church of Christ, over the moral victories of force. With Victor Hugo we simply must say:

". . . The age risen up great
And now between its luminous banks, far-lying,
Man like a broadened river sees his fate.

But in this boasted march of wrong and error,
'Mid the vast splendor of an age that glows,
One thing, O Jesus, fills my heart with terror;
The echo of Thy voice still feebler grows!"

We may stone our prophets, we may not like the Ten Commandments, we may avoid looking at the Sermon on the Mount, but we shall never be able to kill the principles which they have brought to mankind. We shall never be able to wash off from our hands the blood of tyranny, persecution and intolerance. Our souls will be troubled until we free ourselves from our own selfishness and repent, turn about face, giving some chance for the inside pressure of conscience to rule our lives and our national life.

. . . The Baptist Conscience

God still speaks to us through the Still Small Voice inside of our better selves and we, like Peter, ignore it at our peril. We should increase our admiration for the Paul who said, "I strive at all times to keep my conscience clear before both God and man." Christians should be people "who hold the deep truths of the Faith and have a clear conscience."

There is the story, and not an unusual one, told in **Zion's Herald,** of the Congressman who was elected to his office in a blaze of glory because he had promised to support a certain measure. He went to Washington, and when the time came for him to live up to his promise, he defaulted ingloriously. He voted against the measure he had promised all the voters he would support. No sooner had he returned home than one of his strongest supporters immediately waited on him to learn why he had betrayed his constituency, promising one thing and doing another. "Why did you vote against that bill?" he was asked. He answered with a weary sigh which betrayed some of the strain he had been under, "Man," he said, "you have no idea of the perfectly terrific outside pressure that is brought to bear upon a Congressman at Washington." Very quickly the reply came, "But, man, man, where was your inside pressure?"

Baptists, north and south, where is your inside pressure? Where is your conscience these days? Why do you not speak up for human freedom and religious liberty? Why do you not rise as one great Christian body against peacetime military conscription? These are days when it is very easy to sell out our religious principles. In times like these it is easy to claim historic principles of individual freedom and do nothing about them. Baptists, north and south, are you going to let the military have your Christian sons? You know very well what will then become of their Christian training and ideals. Caesar wants your sons to kill; Christ wants them to save life. The issue is sharp. What does your Christian conscience say?

Honey Creek

By MARK RICH

Honey Creek, Wisconsin is the kind of town tourists pass through without seeing. A stop sign was only recently given an inconspicuous place at the corner about which 25 or 30 houses cluster. Country stores occupy two of the corners, the third is packed full with a filling station, garage and the vestiges of a blacksmith shop. The fourth stands grassy and bare. A post office and one or two shops complete the "business district" which has no more dignity than the average in a hamlet of this size.

Up the east road the community takes on a different aspect. On one side of the road stands a brick school, on the other a church, community house and parsonage. Set in spacious landscaped lawns, these buildings make an attractive center for community activity. Yet, this is the kind of community that not only tourists but church leaders frequently pass through without noticing.

When C. R. McBride was called as pastor, three years ago, he saw more than the corners or the hamlet. Here was a farming community that pressed right into the front door of the hamlet. On fertile land, trained farmers carried on a tradition of good farming. There are at least seven hundred people in the area, and the cottage development brings the summer population to almost a thousand. According to many standards it is a rural community of unusual opportunities. Rev. McBride saw that and began quietly to develop a church program that would reach the people. Without any ado he began improving the Sunday morning service and congregations increased rapidly until they reached an average of 104 in May.

There are now three choirs, junior, young people's and adult. The young people meet for two or three hours every Thursday evening. A civic club keeps the lawns of church, parsonage, community hall and school neat and attractive. A community play night is a popular phase of the summer program. Mr. McBride attaches particular importance to that phase of the program which develops fellowship and which trains leaders for service in church and community. The church, this year, is raising funds for extensive repair and redecoration of church and community hall previous to the centennial anniversary.

Rev. McBride's influence extends far beyond the boundaries of his community. He is chairman of the rural commission of the Wisconsin Baptist state convention and a member of the board of managers of the American Baptist Home Mission Society. Every week 5 weekly papers and a Racine daily carry his editorial entitled "Old Thoughts From A Country Manse". The following sample demonstrates his aptitude for interpreting country life to his readers.

The Country in June

"Living in the country is at its best in June. As we write these lines at the close of a perfect day in June the air is heavy with the fragrant scent of lilacs, for they are in full bloom. This afternoon we were overtaken by an unresistable desire to lie down on the newly mown lawn and let the warm sun pour into every cell of our body.

While lying on the ground we saw the heavy black and gold bumble bee extracting honey from the lilacs. A humming bird came zooming along and paused a moment at the newly opened columbines for his portion of nectar. Then off again he went, his fragile wings beating the air with such rapidity that the eye could see them only as a faint blurr. Over in the neighbor's tall elm tree the Baltimore orioles, for the third consecutive season, are hanging out their nest. We marvelled at the skill with which they wove with bill and claw the hanging nest which will house their children.

The stately slate colored cat-bird hops from branch to branch and then jumps to the ground for a tasty morsel of bug. We suspect this stately bird is a proud father now and we shall soon look for his nest.

C. R. McBRIDE
Pastor of Honeycreek Church

Just as we were reluctantly getting to our feet a rabbit ran across the lawn to the garden. Perhaps she too has a nest hidden away—maybe under the culvert. Probably there are little bunnies there—Flopsy, Mopsy and their mischievious brother Cottontail. We hope the cat—who has a new litter of kittens—does not find them.

June in the country—what could be better? We now understand why Babcock wrote his inspiring hymn, "This is my Father's world". He had seen the world about him in June time and knew that God had made it".

* * *

Prayer Groups

Rev. Harold E. Hammer, Masonville, New York recently arranged a series of eleven simultaneous prayer groups meeting in various parts of his parish. Each group was in charge of a layman trained for leadership by the pastor.

HONEYCREEK CHURCH AND PARISH HOUSE

LAMPLIGHT

Let There Be Light

By PERRY J. STACKHOUSE

Men in all ages, witch doctors, philosophers, theologians and scientists have struggled and agonized over the problem of the universe. Primitive man peering out of the cave in which he had found a precarious refuge from strange prehistoric creatures which menaced him from the skies as well as on the earth, faced the problem of life and its mystery as truly as our modern scientists, peering through microscopes, studying the chemical reactions of various combinations of elements and studying the behaviour of cosmic rays, if happily they may find a clue to a better understanding of the unverse. In the first chapter of Genesis we have the vision of a poet who sets before us his interpretation of the universe.

"And the earth was without form and void and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, 'Let there be Light' and there was Light."

Sir James Jeans, the noted English scientist in his book The Mysterious Universe closes his chapter on Matter and Radiation with these words "The tendency of modern physics is to resolve the whole material universe into waves and nothing but waves. These waves are of two kinds, bottled up waves which we call matter and unbottled waves which we call radiation or light. If annihilation of matter occurs the process is merely that of unbottling imprisoned wave energy and setting it free to travel through space. These concepts reduce the whole universe to a world of light, potential or existent so that the whole story of its creation can be told with perfect accuracy and completeness in the six words

"GOD SAID, 'LET THERE BE LIGHT'."

LIGHT—A Universe of Light. Light and nothing but light existent or potential.

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Youth Fellowship

By MARJORIE HALL

Biggest news in Northern Baptist Young People's work is still the "Tentative Report of the Baptist Youth Council" and the reactions of the whole of Baptist youth to that report. The report is the result of the four-day deliberations of 139 representative young people who met on the campus of Denison University last December to decide the answer to the question, "What can we do to unify the program of all young people in the church and Sunday School?"

Several state reports have been received and the areas of the Northern Baptist Convention not yet heard from are expected to send in their reports or reactions following consideration of the Denison Plan by the young people at summer assemblies and fall conferences. By December 15, 1940, all state reactions are to be in the hands of Mr. John R. Hadley, Jr., chairman of the Continuation Executive Committee. The committee will meet late in December to make an analysis and digest of these state reactions and prepare recommendations for the Council on Christian Education of the Northern Baptist Convention.

Who Are They?

As the Continuation Committee goes forward with its work, our readers would probably be interested to know something about these outstanding young people who were elected from the group of picked leaders of Baptist youth for the important task of making effective the work of the Denison conference.

John Hadley, chairman, is 25 and has been active in Baptist Young People's work since he was 17. He has also worked on the New Jersey Christian Youth Council and the United Christian Youth Movement. During business hours he is business manager of a printing and publishing concern in Dunellen. Evenings he attends Middlesex Junior College, where he is half-way through his sophomore year in the business administration course. A hobby? John says he has never had enough spare time to develop one.

Haley Scurlock, vice-chairman, lives in Washington, D. C., is active in the Baptist Young People's work there, works at the Capitol, and attends college evenings.

FANNIE MAE FORD
Committee Secretary

Fannie Mae Ford, temporary secretary of the conference and now secretary of the Continuation Committee, is 18 this year and has already had a leader's share of responsibility in young people's activities. She has been association president of the World Wide Guild and has held "every office but one in the B. Y. and most of them more than once." She was an honor student in high school and is now secretary in a law office in Minonk, Illinois. She plans to attend B. M. T. S. this fall and enter some type of Christian work.

Other Members

The other four members of the Continuation Executive Committee are W. Gordon Carter of New York, Charles W. Griffin of Massachusetts, Charles L. Holtz of Michigan, and Anna K. Shields of Pennsylvania.

The Steering Committee, which has continued to be very important to the entire development, consisted of Louis Lucas, chairman, Miss Georgia Ferry, secretary, Stanley Gillet, Mrs. M. R. Hoener, Richard Hoiland, Jay Hudson, Miss Elsie P. Kappen, Miss Irene Lyons (now Mrs. Wik), and Edwin Phelps.

In the opinion of chairman Hadley, "The personnel of the Steering Committee and J. Carrell Morris, chairman of the Denison conference while it was in session at Granville have been a great help. Leaders in the denomination, pastors of local churches and that entire group of 139 young people, all deserve a great deal of credit."

GEORGIA

By A. Barnum Hawkes, Thomaston

Dr. George W. Truett preached in a meeting at the Druid Hills Baptist Church, Atlanta, Dr. Louie D. Newton, pastor, June 30-July 7. Great throngs heard him at every service, filling all available space in the Druid Hills plant in the mornings and overflowing the Municipal Auditorium in the evenings. On July 2 Dr. Truett spoke at a combined civic luncheon to over 700 business and professional men of Atlanta.

Georgia Baptists have given to missions and benevolences during the first six months of 1940 a total of $187,153.31, representing a gain of $10,993.28 over the same period last year, according to figures released by Dr. James W. Merritt, Executive Secretary-Treasurer.

More than 800 Churches and 400 pastors are participating in the Minister's Retirement Plan of the Georgia Baptist Convention through the Relief and Annuity Board of the Southern Baptist Convention.

Georgia Baptists have passed the half-way mark on the goal of $20,000 as a "gift" in response to the Emergency Appeal of the British Missionary Society for a "loan".

Youth Revivals are being conducted during July and August in many Georgia Churches, under the direction of the Rev. D. B. Nicholson, Secretary of Student Activities. He is being assisted by several students from several colleges and universities in the State.

Forty or more college students, traveling in two BSU buses (owned by the BSU at Georgia and Mercer) are doing special promotional work in several associations in the State. This work is promoted by the S.S. and B.T.U. Departments, Dr. T. W. Tippett and Gainer E. Bryan, Secretaries, respectively.

Successful assemblies and schools have been held recently in the State, including: Mercer Fellowship Week, at Macon; B.T.U. Assemblies at Shorter College, Rome, and at Norman Junior College, Norman Park; School of Religious Education at Bessie Tift College, Forsyth; R. A. Conclave at Mercer University; and G. A. House Party at Bessie Tift College.

The Christian College

The college gets to be a Christian college in consequence of its atmosphere, its tone, its ideals; it exalts learning and enthrones Jesus Christ. It sets before itself as an ideal the highest culture, godliness, knowledge, piety, morality, and learning.—Bishop William F. McDowell.

Jolly Comrades . . . By Gloria Young . . .

TOM'S DECISION

I'll tell you, Jake," said Mr. O'Toole, looking over the rim of his spectacles, "business is getting so much better we are going to have to have another boy."

"Whom do you think you'll get, Tim?" asked Jake Ramsey, his partner of ten years.

"I haven't given it much thought," replied Tim O'Toole. "That young Jackson boy's mother was here the other day. She said he'd soon be out of high school and would need a job to help her out. Suppose we give him a chance?"

"All right with me. He's a likely looking lad, and there is no doubt that his wages would help his mother. She's a widow, isn't she?"

"Yes, and has had a hard struggle putting the boy through school. I'll call him—why, here he is now." He abruptly closed the conversation as a tall, sunburned young man of 17 years entered the door.

"Good morning, Mr. O'Toole," said young Jackson. "Mother said there was a possibility of your needing a boy. I came to see you about it."

"Have you had any experience in a hardware store—what's your name, son?"

"My name is Tom. No, sir, I've had no experience but I could learn. What are the duties?"

"Oh, running errands, unloading goods, going to Crown's Point to fill orders, and waiting on customers between times," explained Mr. O'Toole. Jake Ramsey was sizing up the boy out of the corner of his eyes as he busied himself wrapping packages.

"Drive a car?" asked Tim O'Toole.

"Yes, sir," answered Tom.

"Guess the only qualifications are that the boy must be a hard worker and honest."

"I believe, if you'll give me the job, you'll find that I have both qualifications, sir."

"All right. Can you start now? I have put in an order at Crown's Point for 600 pounds of number ten bolts. We need them. Can you go after them this afternoon?"

"Yes, sir," grinned Tom, delighted with the prospects of a new job.

A THOUGHT FOR THE MONTH

It is no test of politeness to be polite only to one's friends. —*Gloria Young.*

"The truck is around at the back. Bring it around and I'll give you the money."

Tom Jackson hurried to the truck and drove it around to the front door.

Mr. O'Toole handed him some bills. "Here's the money. They are $5.00 a hundred. Price hasn't varied in 15 years. Get them from E. K. McNally, McNally Bolt Factory. Everybody can tell you where it is."

"Where is the order for them?" asked Tom as he pocketed the money.

"Order? Oh, I'll just call E. K. I want to talk to him about going fishing any way. We've known each other for 40 years so we don't have any blanks or red tape about our business. Hurry back, son."

"Yes, sir," answered Tom, and drove away.

All the way to Crown's Point he whistled the gayest tunes he knew. Now he had a job! And one with at least a chance for some advancement. How happy his mother would be to take her money to ease her back breaking burden of rearing and feeding the family alone. Tom never failed to appreciate and love his mother. He wasn't ashamed of his devotion to her.

McNally Bolt Factory was easily found when he reached Crown's Point. He found that Mr. O'Toole had already called Mr. McNally and the bolts were ready to load. After they were in the truck Tom handed Mr. McNally $30.00, and prepared to leave.

"Wait, boy, you have some change. These bolts dropped in price this week. I forgot to mention it to him over the phone. They are $4.60 a hundred now. Here's your change. Give it to Tim and we'll call it square."

Tom put the $2.40 in his pocket, thanked Mr. McNally and started home.

When he was a few miles out of town it suddenly occurred to him that here was a chance for a little easy money. No price records—no receipts.

Mr. O'Toole would never find out. Why, $2.40 at his house was a large sum. His little sister could have her much needed slippers and his mother could buy her medicine. Mr. O'Toole had lots of money, he reasoned, and he had so little. Why would it be wrong—especially when the money would never be missed?

His truck was nearing the hardware store. His mind was still undecided as the wheels ground to a stand still at the back door.

Something bigger than his tormenting thoughts seemed to take possession of him. Perhaps it was something his mother had instilled in him since babyhood. Before he unloaded the truck he went in to Mr. O'Toole and handed him the change.

"Mr. McNally said the price of number 10 bolts is now $4.60 a hundred. Here is the change, Mr. O'Toole."

As he turned to walk out, Mr. O'Toole called him back.

"Tom, nothing was said about salary this afternoon. I had planned to pay a boy $10.00 a week. You made the trip quickly—no loitering—you are straightforward in your manner, and you have proved your honesty. I believe you will be worth $12.50 a week to me."

"Oh, thank you, Mr. O'Toole," said Tom. "I'll try hard to be worth that and more."

His heart sang as he unloaded the bolts.

A TREE

Last night I saw a gnarled, stately tree,
Vividly etched against an evening sky,
Its mantle of black lace thrown carelessly
Around great crooked arms outstretched and high,
Arms that had cradled tiny, helpless birds,
Arms made strong by scorching sun and wind,
And once, amid the flood of silver light,
I thought they waved at me, a silent friend.

—*Sybil Leonard Armes*

WANT WILL NOT WAIT

The overwhelming suffering in the war-devastated countries of Asia and Europe has aroused the Christian conscience of America as it has not been aroused for decades. Thousands are asking, "What are the facts, and what can we do?"

When men suffer, Baptists care. They want to know the facts. They want to help. The World Relief Committee of the Northern Baptist Convention was appointed to study the needs, to unify the appeals coming from many areas, to give the facts to the constituency, and to call for whatever funds are necessary.

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N. B. C. MINISTER'S COUNCIL

Editor's Note: Dr. Charles A. Carman, president of the Ministers' Council of the Northern Baptist Convention, will write a column each month on topics of interest to members of the Council.

By CHARLES A. CARMAN
President

The Minister's Council of the Northern Baptist Convention is not primarily formed to be an organization to which it will be an honor to belong, although such might easily be one of its distinctions. Its first purpose is to solidify a fellowship among Baptist ministers, because in the genius of our democratic form of church life no real and continuous progress can be made as a denomination unless its leadership functions with increasing common purpose and spiritual understanding. In the building of the Kingdom of God battles are not won by individuals but by individuals acting in a common cause.

Its second purpose of course is to lift the standards of the ministry as to educational preparation and as to spiritual consecration. There was a time when Baptists were inclined to be skeptical of a too-well educated ministry, fearing lest it becomee "high-brow" and separated from the common man. Today, in a world educated to the nth degree in scientific method and social technique the minister without education is surely lost to the common man. He is like a horse with blinders on trying to travel a highway built for automobiles.

The recent article by Dr. Glenn B. Ewell on the relation of the seminaries to the alleged over supply of Baptist ministers suggests many true aspects of the problem but seems to me to stop short of the next step to be taken. After many years of more or less independent action the seminaries have actually gotten together to discuss common financial problems and common administrative and educational problems. Just why cannot these seminaries discuss the matter of their relation of their yearly output and the denominational demand? They will not, of course, reach effective conclusions in brief consultations, but every movement will be in the right direction, if the problem is realistically faced and some common attitudes taken. The law of supply and demand is said by some to be an inevitable law which solves its own problems but many of us have been led to believe also in a measure of planned economy consistent with

nocratic ideals. We hope the semi-ies will not side-step such a discus-n in the future, for the ministry de-edly suffers when too much compe-on under-bids the better prepared nister, magnifies the difficulty of pen-n care, and lowers the confidence of public in the integrity of the pro-sion.

PARABLE

By CHARLES F. BANNING

Now it came to pass that on a certain day there came unto the prophet one of the sons of man who had gone unto a far country and spent his living unwisely. He said unto the prophet, "Sir, I am lost, sick, lonely, and ngry. Cans't thou point out to me e road to my father's house that I ay return home?"

"My son," answered the prophet, "it a long road because thou hast gone a far country and it will mean a long imb for thee because thou hast gone own hill." "Show me the road that I ay travel it," answered the young an.

"Behold," said the prophet, "the road eginneth at the village of reverence. rom thence thou must follow the road at turns to the right and climbs the eep hill of forgiveness. From thence ou must cross the valley of sacrifice reach the city of brotherly love. here be many short cuts and detours d thou wilt be sorely tempted to fol-w them but they never return unto the ighway. Just beyond the city the road ns thru a den of thieves and perchance me poor victim may cry out to thee. thou art a true son of thy Father thou ilt not pass by on the other side. Thus halt thou reach thy father's house."

The young man's countenance fell as e said, "I had thought that there might e a shorter road." "Nay," answered ne prophet. "He that is not willing to ay 'No' to himself and take up another's urden, shall never reach his Father's ouse." And he went away sorrowful.

"Fifth Column"

The "fifth column" menace is no more eal to national life than it is to the hurch. There are more "fifth colum-ists" working for Satan than for the for-ign interests and they are more subtle nd the effects of their work more de-tructive.

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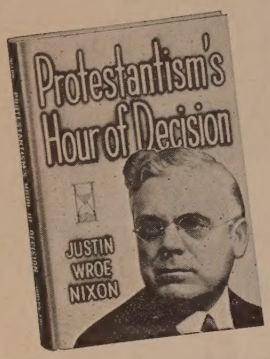

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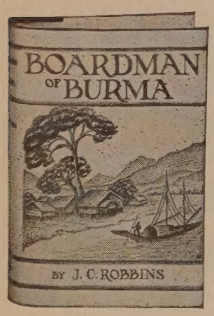

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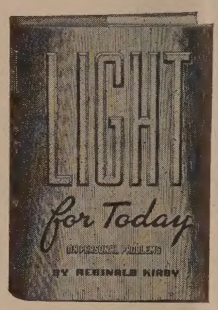

On Personal Problems
By REGINALD KIRBY

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D. D.'s FOR MINISTERS

WILLIAM A. ELLIOTT

DO FACE YOUR TASK WIT HOPE. The gospel fails in i purpose in human hearts if it do not create hope and maintain confidenc The basis of faith is that God is n only good, but that he has power bring his purposes to fruitition, and th conviction breeds assurance and hope.

The minister is to be not only declarer of truth, but his life is to be demonstration ground for the exemplif cation of Christian truth and virtues.

The graces of the Spirit cannot flou ish in the atmosphere of pessimism an despair. What a day to preserve one hopefulness! When the world seems t be caving in about our heads, th preacher must not only preserve his ow faith and hope, but so present truth an God and the Christ of the open tom that men shall not lose faith and con fidence in the final outcome of thing Ministers, of all men, in these tryin days, must not fail the gospel they pro claim. Let them take the far view, an proclaim the verdict of the centurie rather than the decisions of the da God does not always settle accounts a sundown.

DON'T RELY TOO MUCH ON REVERENCE FOR THE CLOTH FOR MINISTERIAL LEADERSHIP. Never was an ag less concerned with ministerial dignitie than this age in which we live. Rever ence for the "cloth" has all but vanished More often the Right Reverend Willian Dothan Brightblade, D.D. is calle "Bill", than by his full nomen-clature To some it seems very irreverent, bu such is the way of this present genera tion.

For one I do not over much worr about the loss of ministerial dignity There are so many other possession more valuable that a minister might lose If a minister is a worthy representativ of the gospel he preaches and worth of respect in his own right, usually h will receive his meed of respectful re gard. If he is unworthy of the name h bears, why should he be clothed wit dignity, or why should any man of th street bow down and do him obeisance Most ministers I know, including myself get about all the honor they deserve.

The man bent on doing the will o God and serving his fellows will no want for honor and respect on the par of those with whom he mingles.

Be worthy of respect, and respect wil not be withheld.

Book Month

By

Erdmann Smith, A.M., LL.D.

Minister of Austin Baptist Church Chicago

All correspondence about books and all books for review should be sent to Dr. Smith, 5354 Ferdinand Street, Chicago.

BOOK OF THE MONTH

The Gates of New Life. By James S. Stewart. Scribners. 1940. Pp. 251. $1.50.

James S. Stewart is minister of the North Morningside Church, Edinburgh, Scotland. "The sermons in this volume were originally delivered in North Morningside Church . . . "

Twenty give sermons at the forefront of sermonic literature, "vibrant with power", clear as crystal, richly illustrated by "one of the great authentic preachers for our troubled age". Every student in the gospel ministry and every student of sermons in English will want this book when he has an inkling as to what it contains. There are twenty-five messages for today.

The second sermon, "The Lord God Omnipotent Reigneth", text-Rev. 19:6, is representative of the homiletics and kind of sermons one finds here. The introduction asks the question, "What is the biggest fact in life to you at this moment?" Is it home, one's work, health, happiness, or God? Then he examines three results of the fact of God and his reign:

1. The liberation of life
   1) Release from petty worries
   2) Release from fears
   3) Release from self-contempt
2. The Doom of Sin
   1) The book of Revelation
   2) The future of Christianity
3. The Comfort of Sorrow

To take this sermon "Why Be a Christian?" Three reasons are given: The Christian life is happier than any other; it is harder than any other; it is more hopeful than any other.

Undoubtedly this is a book of exceptionally clearly conceived, exceptionally thought out and through, exceptionally expressed, and exceptionally illustrated sermons.

Christ at the Hearth. By Sidney W. Powell. The Judson Press. 1940. Pp. 127. Paper cover—60c.

This is a good study book on the Christian Home.

There are seven chapters: The Home in the Hurricane; Is There Hope for the Home?; Helps and Hindrances; The Home, a School of Life; The Home in the Church; The Church in the Home; and Vital Religion in the Home.

The book is based on wide reading and a good bibliography is given.

I hope to have my own young married couples, about one hundred and twenty such couples, use this book as the basis for a series of Sunday morning discussions.

The Ten Commandments for Today. By J. B. Rounds. Zondervan. 1940. Pp. 160. $1.25.

Mr. Rounds is pastor of the Crestwood Baptist Church, Oklahoma City. For many years he was secretary of the Oklahoma Baptist Convention.

This book contains twelve sermons: Ten on the commandments and an introductory message on "The Law Is Spiritual" and a closing sermon on "The Law Dissolved in Jesus Christ".

Good, sound, practical applications of the ten commandments.

Roman Catholicism Slays. By Lester F. Sumrall. Zondervan. 1940. Pp. 61. Paper cover, 25c.

This booklet has three chapters: Past, Present, Future.

So much "bunk" is put out over radio and through the certain presses about prophecy that one wonders that faith in the Bible and in God is still held. So I advise reading the last chapter in the light of a reputable exposition of the book of the Revelation.

The Way of A Man with a Maid. By Oscar Lowry. Zondervan. 1940. Pp. 160. $1.00.

Mr. Lowry is a "Bible Teacher and Evangelist". The sub-title of this book is "Sexology for Men and Boys".

Conservative, traditional, assured to be Biblical. Hardly up to what intelligent young people, who might be expected to read such literature, already know and want to know. A better book in my judgment is Wood's Harmony in Marriage (for married couples or those soon to be married).

The Sunny-Side of the Sick Room. By Joseph Taylor Britan. Zondervan. 1940. Pp. 128. $1.00.

Mr. Britan is chaplain of the Presbyterian Hospital in Philadelphia.

Three chapters or divisions: Health, Healing, and Happiness. Twenty-four brief messages with exceptionally appropriate poems. This is an excellent book for its purpose. I shall use it frequently in my ministry to the sick. One of the best I have seen by this publisher.

Christ in the Marvelous Book. By Eldridge B. Hatcher. Zondervan. 1940. Pp. 125. $1.00.

Mr. Hatcher is "Lecturer on the Bible, Harcum Junior College, Bryn Mawr, Pa."

"A plea for more Christ-centered and less man-centered preaching."

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By REV. GORDON L. VAUGHN
Sabinsville, Pa.

A YEAR ago I was called to the pastorate of two small churches in Northern Pennsylvania. One church is in a town of 1400, the other in a village of 250. While these churches are only three miles apart, their circles of influence are not concentric, and each church has a large area around it that is untouched by definite, constructive religious and pastoral work.

It became soon apparent, through a preliminary survey of the communities, that it would be virtually impossible to reach even a majority of all the homes through pastoral calls within the first year of my work. But the thought frightened me, as I am aware that where there is no regular and personal contact in homes, a loss of interest soon comes. This is quickly followed by indifference, criticism of the church, and finally, cynicism toward religion.

To meet conditions as they were, I began publishing a monthly Church Visitor, using the facilities of The National Religious Press. Through private subscriptions, and with funds provided me by the church, the Visitor was soon being mailed into every home in both communities where there was no definite connection with any other church.

Already astounding results have been achieved. The Visitor is not only well received, but many of those who through the years had become indifferent, began to show a consciousness of the church, and an awareness of its place in the community. And as interest grew, participation came.

But that is not the end of the story. For daily there are those who, having been awakened to the mechanical and material phases of the church, are being awakened to the consciousness of their need of the "abundant life".

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WOMEN

(*Continued from page* 11)

believe that civilization must have a Christian basis, and must ultimately rest on the Christian Church. Today, the Faith is being attacked, and the attack is succeeding.

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